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M. R. BENN**Every Kind of Tool****For all Trades****LEWERS & COOKE, LTD.****Sachs for****Dry Goods****Ancient Hawaiian Legend Told In
"The Wooing of Umi And Piikea"**

The love episode in the life of King Umi, his wooing of the beautiful Princess Piikea, in the dawn of Hawaiian history, stands out as one of the prettiest romances of the Islands. It is upon his meeting of the princess when she is brought to his shore by Omaokamau, lifelong friend of the young king, to be delivered over to Umi in marriage that the historical drama is based. The spectacle will be given next Thursday afternoon on the grounds of the Public Baths, Kapiolani Park.

You may search as you please through the legends of old France or the romances of Spanish California and not find a story as pretty as the account of the wooing of Umi and Piikea, which the Hawaiians have handed down from generation to generation, at last to be written, like the Odyssey, after many years. History has ignored it, as it ignored the fall of Troy and the love affair of that ancient city, but the story is all the prettier and more refreshing for being omitted from the crowded annals of the islands. It shines with a clear light through the years of four centuries to the present day, and reaches us with all the beauty of romance, with all the beauty of the scenes of Umi and Piikea's wooing.

It takes you years back, this love episode, when the world of Hawaii was young, in the time when Umi and his followers guided their canoes by the stars, singing in the lonely nights to the beauty of things and of love. It was in the dawn of the sixteenth century that the young king, Umi, dreamed on his love of the Princess Piikea of Maui, whose beauty was celebrated the islands over. Yes, history as we read it today, ignores this pretty romance and waits impatiently for the coming of the great Kamehamehas.

John H. Wise, whose careful translations of old Hawaiian manuscripts will be of lasting interest, has the credit of bringing to light many of the aged accounts of Umi's life; and the spectacle to be given during the Carnival, representing the young king's wooing and winning of the Princess Piikea is based upon his translations.

It is a love story and has a happy ending. And through the whole romance there is nothing so sweet and touching as the friendship of King Umi and his friend, Omaokamau. Like in "The Friendship of Amis and Amile," the old French legend, one is willing to sacrifice all for the other. Omaokamau, young, handsome, brave, is sent to Maui by the king to win the princess for him, and there for six months he remained, true to Umi, pleading for the princess' hand for his king and friend. All the while he is pleading for another, Piikea's eyes watch him coyly, and at last she asks with daring chic:

"Why sue for anyone else? Why not sue for yourself, Omaokamau?"

"Why so?" he questions.

"What more does a woman want?" she asks, looking at him critically.

"Your position, your men, your comely appearance—a woman could not ask for more."

And to this the faithful Omaokamau makes answer:

"Why, you are wrong. My king is superior to me in every way. Furthermore, it was the king who sent me to sue for your hand."

Thus he shows her that he cannot be changed from his original purpose, or be faithless to his king. Shortly after this the father gives his consent to the princess' marriage with Umi, the canoes are made ready, and the voyage to the island of Hawaii is begun.

It is here that the spectacle opens. The arrival of the princess, her greeting by the king. She has hardly met him before, she refers to Omaokamau again, and laughingly chides Umi for sending such a handsome man to sue for her hand.

"It is not safe to send such a handsome man on such a mission?" she smiles.

"Ah," retorts the king, "but I know him better than you do!"

Though of course the prettiest incident in the life of Umi is this scene: when he sees Piikea for the first time and embraces her; it would be very interesting if other chapters in his life could be shown. He was born 10 generations before the time of Kamehameha. His father was King Liloa of Hawaii and his mother Akahiakulena—who figured in one of the secret amours of the ruler.

Liloa instructed the woman that if a male child were born to them she was to call it Umi. He gave her, when they parted, a feather cordon, a walrus tooth necklace, and a spear, with instructions that these be given to the boy, if a boy were born, that he could identify him. The woman raised Umi as best she could and allowed her husband to think the lad was his son.

The man was cruel, and at the boy's every wayward act, he was beaten. These beatings became so frequent and so severe that at last the mother interfered, and declared that her husband had no right to strike the lad.

"He is not your son," she asserted.

"Is it the king's then?" inquired the man with pointed irony.

"Yes; he is the king's son," she replied.

Umi was then in his 14th or 15th year. The mother considered, after she had disclosed the real father of the boy, that he should be sent at once to the king. And she therefore gave him the feather cordon, the walrus tooth necklace and the spear and sent him forth to Liloa. He was accompanied on the journey by three of his friends, Piimaiwaa, Koi and Omaokamau, who became his chief advisers and generals in later years. It was the latter who was trusted with the mission to Piikea.

After wandering for a long way they came to a stream at Waipio valley. Turning to his friends he bid them remain there while he swam across the river and entered the palace.

"If you hear a drum beat you will know I am to be killed," he told

them. "In that case, return to your parents. But if I send for you, you will know the king has recognized me."

With that he jumped into the river, swam it, made his way to the palace, passing the tabu sticks. Behind him he could hear the roar of the guards yelling "Treason!" and he knew they were chasing him with spears. But he went on; he entered the door of the king's chamber fearlessly, and fell on Liloa's lap. At first indignant, the king's manner changed when he saw the walrus tooth necklace, the cordon around the boy's waist and the spear. Asked who he was, the lad replied:

"I am Umi. My mother sent me to you; and here I am."

The boy was presented to Hakau, the eldest son of the king; and then he was turned over to kahuna for his education. A few years later, Liloa, on his deathbed, summoned the two boys.

"To you, Hakau," he said, "to you I leave the possession of all my lands. And to Umi I leave in possession my feather war god, Kukaiimoku. You are to be a servant to your older brother. I wish I could give you more, for you have been a blessing to me in my old age. Yet if you keep my advice and take good care of the war god, be good to the widows and the fatherless and meek, and treat kindly the high as well as the common people, I have no doubt you will be in possession of all the lands you need."

So saying Liloa died.

Thus descended Hakau to the throne of his father. Hakau must have been a very cruel king. In whatever records of the time where mention is made of him he is spoken of as one of the most cruel rulers of Hawaii.

This explains why Umi was at last forced to leave him and go in hiding at Waipunaia, a small district between Hilo and Hamakua.

It is while he is hiding that he meets the famous kahuna, a priest and witch-doctor of the Hawaiians, and their life together, the kahuna's sacrifices to protect the feather war god carried by Umi, is prettily told in the old Hawaiian manuscripts. They finally decided upon a plan to destroy cruel Hakau and carry it out successfully. His three companions who set off with him when he first left his home to go to Liloa, and later joined him when he fled from Hakau, were made his generals and chief advisers.

Not until Umi is safe on the throne of Hawaii, and has listened to the words of the wise men, does the thought of matrimony cross his mind. These wise men told him of the beauty of the Maui princess, and the necessity for him—marrying one of superior blood. He finally decides to send Omaokamau to the other island and plead his cause before Piikea, king of Maui, and the princess.

Six months pass with Omaokamau on his mission—six months while Umi waits and watches; never hesitating a minute in his confidence in Omaokamau.

At last the king and the princess yield to the pleadings of the handsome envoy. A fleet of canoes is made ready, and Piikea sets forth with Omaokamau to meet Umi. No doubt there is something of sadness in her eyes as she makes the voyage, for she is in love with Omaokamau still.

"Why should you serve the king," she questions the envoy once.

"Ah," retorts the faithful friend, "a great man is worthy of his servant."

Then they proceed in silence to Hawaii.

An attempt to describe the meeting of Umi and Piikea will not be made here. Enough that it is a very happy meeting, the princess finding that the description of the young king as made by Omaokamau is accurate. It was a case of love—though perhaps not called so at that time—a case of love at first sight.

They wed, and live happily ever after. His three generals prove true to him; his son, Keawe-nui-a-umi, worthy of the throne. At his death Umi divides the kingdom into three parts. Hamakua, Hilo and Puna were given to Omaokamau and Kau, and the two Konas were given over to Piimaiwaa and the districts of the two Kohalas to Koi. And to Koi, whose portion of the land was the smallest, the bones of the great king were given—a sacred trust, a great honor.

THE CAST.

Umi William Emo

Piikea Miss Emily Kikaula

High Chief Mr. John Wise

Envoy Judge Archie Mahanui

Attendants to Envoy

..... Theodore Awana, George Manoha

Chant Singers

..... Stewards to Envoy

..... George Hoapili, William Paikuli

Umi's Court.

Tabu Stick Bearers

..... Clarence Blake, Weston River

Kahili Bearers

..... Joseph Kauai, Harry

Waiau, John Mathews, Sam Peahu

Kahuna Alexander Kalandiua

Assistants

..... Ernest Fountain, Sam Kellinai

Chiefs

..... Harry Bertelmann, John Makanihi

David Kahanamoku, Aaron Nakamaui

Alipuu and Attendants

..... Joseph Kauwe, Sam Maloe, Obed

Kakaka, George Brandt, Miguel

Kuoni, Alfred Amasiu.

Body Guard

..... James Akimo, Albert Mitchell,

Clement Aona, James Irvine,

Charles Mock Sing, Clement Akana,

Kalei Hipa, Robert Kahakua,

Ahoi Simeona, Henry Mahi, Da-



John Wise, chairman committee in charge of production of "The Wooing of Umi and Piikea," to be presented at Waikiki Beach Thursday afternoon.

vid Kinney, Peter Kaimulua, Arthur Irvine, William Akana, Hiram Anahu, Sam Penekui, Lawrence Lono.

Girl Attendants

Miss Ellen Bertelmann, Miss Isabel Hapai, Miss Kapua Kauhau,

Miss Keahi Aholo, Miss Lena Feary, Miss Lahapa Bray, Miss Christine Emmesley, Miss Gertrude Laka, Miss Rosaline Moku-

mala, Miss Elsie Crowell, Miss Mary Kaele, Miss Muna Miller,

Miss Lydia Miller, Miss Johanna Wilcox, Miss Rose Hala, Miss Rachel Kekela.

Piikea's Court.

Attendants to Piikea

Miss Lulu Richards, Miss Elizabeth Richards, Miss Sarah Kelliplo, Miss Helen Rowland.

Chant Singers

Tabu Stick Carriers

..... Sam Awa, Harry Stewart

Kahili Bearers

Joseph Kanuu, Joseph Smythe,

Frank Kapele, Earl Eaton.

Kahuna David Simeona

Assistants

..... William Weight, Andrew Mahiai

Retainers

..... Fred Ellis, William Eleneka, Wil-

liam Napihaa, Robert McGowan.

Hokea Carriers

..... Charles Mitchell, James Makiney, Louis Kanaha, David Kan-

nebe.

Calabash Carriers

..... Godfrey Bertelmann, Kanakakoe,

Joane, Frank Shuman, Sam

Among, Julius Lewis, Ben Kani,

Joseph Kekela, William Kana.

Body Guard

..... David Crossman, William de la

Nux, Ernest Paikuli, Sam Katiwi,

Andrew Richmond, Christian Ber-

telmann, Peter Apana, John Ah

Chong, George Woolsey, John Ka-

roe, Edward Iona, Joe Palama,

David Kaina, Arthur Smith, John

Gibson, Alex. Hoapi, Peter Wright,

Lazaro Kaimulua, Moses Ahuna,

Alex Hobbs, Charles Hao, Chas.

Kanakawioole, Edward Akiu,

Joseph Amama, George Dawson,

Andrew Kahai, John Perkins,

Sam Fuller, Moses' Uala, Junior

Kanaa, Elmer Crossman, Harry

Shiffen.

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